

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3588.
NEW SERIES, No. 692.]

LONDON, SATURDAY, APRIL 1, 1911.

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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 2.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Brompton, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. GORDON COOPER, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. H. M. NOLAN, M.A.
 Forest Gate, Upton-lane, 11, Rev. F. HANCKINSON; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "President Taft and Sir Edward Grey on the Peace of the World."
 Kentish Town, Clarence-road, N.W., 11, Rev. J. H. M. NOLAN, M.A.; 7, Rev. F. HANCKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. FRANK K. FREESTON.
 Peckham, Avondale road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. W. GALE.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. COPELAND BOWIE.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. E. W. SMITH.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45 Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. J. MORCAN WHITEMAN.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30.
 CHELMEFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. T. PIGGOTT.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. F. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. E. GEORGE, M.A., of Manchester.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALINSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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BIRTH.

HOLDEN.—On March 29, at 9, Lammas Park-road, Ealing, the wife of the Rev. A. Cuthbert Holden, M.A., of a daughter.

DEATHS.

DARBISHIRE.—On March 27, at St. Margaret's, Windsor-park, Belfast, Maria, widow of the late Herbert Darbishire, of Belfast. Funeral strictly private.

PARKINSON.—On March 25, at Portland, Eliza Dethick Parkinson, daughter of the late Rev. Wm. Parkinson, aged 79.

PRICE.—On March 28, at Pen Moel, Chepstow, Margaret Price, widow of late Captain W. E. Price, of Tibberton Court, Gloucester, and daughter of the late R. N. Philips, of the Park, Manchester, aged 62.

WARREN.—On March 28, at Chorley Wood, William Grayston Warren, in his 80th year. Interred at Chorley Wood.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING OF THE COUNCIL will be held at Essex Hall, Essex-street, Strand, on Monday, April 10. The Rev. CHARLES HARGROVE, M.A., President of the Association, will take the Chair at 4 p.m. Any notices of motion by Members of the Council should reach me at Essex Hall by April 3.

W. COPELAND BOWIE, Secretary.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Peace movement has assumed the more civic character for which we pleaded last week. The letter of the Lord Mayor has met with an enthusiastic response, and a public meeting of citizens to promote a treaty of arbitration with the United States is to be held at the Guildhall. Meanwhile, Manchester has taken the lead. A large meeting was held last Wednesday, without distinction of party or creed, at which resolutions were carried welcoming President Taft's proposals and urging the need of effective action on the part of our own Government.

"We do not quite agree," says the *Manchester Guardian*, "with the view that what is now wanted is a great wave of popular emotion in favour of peace and arbitration in the abstract. We had much rather that people should understand than give way to their feelings. . . . We need not seek to change existing facts; they already plead eloquently in favour of arbitration and peace. What is necessary is education in the facts. The peace propaganda must rest on a basis of political education."

AT the great meeting held at the Albert Hall on Wednesday night to commemorate the tercentenary of the Authorised Version, the American Ambassador, Mr. Whitelaw Reid, read the following letter from President Taft :—

"It affords me very great pleasure to present, through Mr. Reid, my congratulations to those who, in the Mother Country, are commemorating so signal an historic event as the publication of the King James version of the English Bible. This Book of Books has not only reigned supreme in England for three centuries, but has bound together as nothing else could the two great Anglo-Saxon nations, one

in blood, in speech, and in a common religion. Our laws, our literature, and our social life owe whatever excellences they possess largely to the influence of this, our chief classic, acknowledged as such equally on both sides of the sea. Americans must, therefore, with unfeigned satisfaction, join in thanksgiving to the God of the Bible, who has thus bound together the Old and the New World by so precious a tie. I can speak, I am sure, for my fellow-countrymen in congratulating you on so significant a commemoration."

THE speech of the Prime Minister at the same meeting was a fine plea for the unity which rests upon common spiritual loyalties and the peace which is the expression of the new commandment of love :—

"If the English Bible," he said, "has been to the English people an instrument of emancipation, has it not also been, ought it not increasingly to be, the symbol and safeguard of unity? There are gathered here to-night representatives of many Churches and communions, and he must be a very superficial student of history who thinks you can summarily account for the divisions of Christendom as products merely of misunderstanding, of confusion, want of perspective, or of petty jealousies and rivalries. But all of us, by whatever ecclesiastical label we are designated, have in the English Bible a common possession, a common inheritance, a common storehouse and reservoir of religious thought and teaching. This tercentenary will not have been celebrated in vain if it brings home to us with new emphasis the truth that, while there are diversities of opinion, there is one and the same spirit whose message we have all of us read in the same familiar and yet venerable language from the first moment we were able to speak."

"ONE of the truths," Mr. Asquith continued, "which we have slowly realised, but which is now firmly rooted, as I believe, in the faith of all Christian men

and women on both sides of the Atlantic, is that war between English-speaking peoples would not only be a crime against civilisation, but an unforgivable breach of those new commandments which are enshrined and consecrated in the New Testament on which both nations have been bred. There surely could not be a worthier, a more appropriate, a more splendid monument of this tercentenary year than that it should witness the sealing of a solemn pact between us which would put an end once and for all to the hideous, unthinkable possibilities of fratricidal strife."

THE first solemn act in the national celebrations of the Jubilee of Italian Unity took place last Monday, when the King and Queen proceeded to the Capitol and did homage to the memory of the heroes and martyrs of the *Risorgimento*. Though the final acts in the drama of deliverance took place in 1859 and 1860, it was in March, 1861, that Victor Emmanuel assumed the title of King of Italy, and Rome was proclaimed as the capital of the country.

MEASURED by the ideals of Mazzini and the other martyrs of the movement, the last fifty years of Italian history have been marked by many disappointments. But disappointment was inevitable. A nation does not rise suddenly from the grave into newness of life. It must accept discipline. It must learn by its mistakes. It is drawn aside from its proper business by the false snares of foreign policy. It squanders the resources of the people upon armaments. It tries to prove its importance by the grandiose expensiveness of its monuments. But when all this has been said, the Italy of to-day has justified the sacrifices of fifty years ago. All her friends and well-wishers will pray for her that these celebrations may rekindle in her midst the faith in moral ideals and strengthen the power of self-sacrifice, without which no people can be great and free.

THE policy of the ghetto is being advocated in some quarters in the United States as the only solution of the colour problem. The City Council of Baltimore passed an ordinance last December in order to compel the negro population to reside in a special reserve, but it has been disallowed on account of legal defects. The fact that the scheme is to be brought forward again, with certain modifications which it is hoped may satisfy the Federal Court, is a grave symptom of the restlessness of the public mind upon the whole question: In the absence of a settled policy, the prejudice which insults Mr. Booker Washington, and excludes Professor DuBois from the Public Library at Atlanta, where his own books are on the shelves, threatens to grow dangerous.

* * *

THE problem is economic as well as racial. Professor Albert Bushnell Hart, of Harvard, does not minimise the difficulties in the following statement of it: "How twenty million whites and ten million negroes in the Southern States shall make up a community in which one race shall hold most of the property and all the government, and the other race shall remain content and industrious; in which one gets most of the good things of life and the other does most of the disagreeable work; in which the superior members of the inferior race shall accept all its disadvantages; in which one race shall always be at the top and the other for ever at the bottom; yet in which there shall be peace and goodwill."

* * *

THE whole question of the educational ladder, about which we talk so much and do so little, has been re-opened in a many-sided correspondence on "Caste and Education" in the *Manchester Guardian*. The discussion has revolved round the decision of University College School to refuse to admit County Council scholars in future. This may be regarded simply as the incident which has suddenly revealed a serious conflict of opinion and a complete absence of co-ordination in our educational machinery. We dislike intensely, the slightest suspicion of snobbishness in education, and we regard any attempt to keep the best schools as the preserves of the rich as disloyal to the true spirit of Learning and hostile to the best interests of the State. But there is evidently a case for very careful inquiry. The attempt to build a golden bridge between the elementary and the secondary school by the present system of scholarships has disappointed many hopes. The time has clearly come, not for slamming doors, but for an earnest and united effort to improve the system in the light of past experience.

THE TRAITOR'S HEART.

JUDAS is the evil genius of the New Testament, one of the Twelve, but not of them, the traitor who is responsible for the darkest crime in history. His very name, one of the heroic names of Jewish history, borne by the greatest of the Maccabees has passed into a byword of reproach. Even at the time the Gospels were written the tendency to make him a type of the lowest to which human nature can sink is apparent. In the Gospel of St. JOHN we are told that he was a thief; and in the legendary lore of the Middle Ages the imagination runs riot in order to intensify the horror of his memory. DANTE places him in the lowest circle of Hell, called the Judecca after him, among those who have betrayed friends and benefactors. The one spark of humane feeling in regard to him is in the story of the Irish saint, Saint BRANDAN, in the Golden Legend. Saint BRANDAN, on his voyage, finds him on a solitary rock far out at sea; and touched by the horror of his loneliness he stays with him one whole night to save him from the power of the demons, who have come to drag him back to the torments of hell.

His father's name may have been SIMON. ISCARIOT describes the town or district from which he came. He was a man of Kerioth; or possibly, if the word has come down to us in a corrupt form, as Dr. CHEYNE has conjectured, of Jericho. But the chief fact about him is that he was one of the Twelve. It was a position into which he could not have drifted by accident. JESUS had chosen him and called him. He occupied a position of importance in the little band of devoted followers. He carried the bag, which probably means that he was the common treasurer, and had the care of whatever money they needed on their wandering life. He lived in close daily companionship with the MASTER. He shared in the work of preaching. He may have been the confidant of some of his deepest thoughts. There must have been some strong human traits in the man, some undeveloped gift for discipleship, or we are at a loss to understand why he should have reached this position of privilege. Perhaps we find the best clue in the thought that the real man is seen, not in his act of betrayal, but in the horror of his remorse. There are two great acts of repentance in the New Testament. The first is when PETER goes out with all the anger of his denial still hot upon him, and weeps bitterly. But the LORD has turned and looked on him, and by that look he is saved from himself. The other is the repentance of JUDAS. For him there is no look of reproachful love, but only the blackness of night in his soul, and he goes away and kills himself.

Thus the New Testament leaves his character shrouded in mystery. The motive of his act is never explained, for

the suggestion of the evangelist that the small sum of money which was given to him was the real temptation strikes us as clumsy and unconvincing. A spirit so despicable in its meanness is hardly capable of such tragic depths of remorse. It is one of the unsolved problems of history, which must always have a certain fascination. Different suggestions have been made in regard to it, but they throw little light into the dim recesses of the traitor's heart. It has been supposed, for instance, that JUDAS yielded not to the greed of money but to the temptation of a moody fit of disappointment. He was angry over his own mistake in embarking upon a crazy enterprise, which was rushing to certain defeat. The betrayal was an act of hatred, almost of reprisal, born of bitter disillusion. Others have seen in his strange and tragic bargain a deliberate attempt to act the *deus ex machina* to a policy of inaugurating the kingdom of God, which seemed to him slow and ineffective. Convinced that JESUS was the Messiah, he would force a crisis, compel the MASTER to declare himself, and put forth his kingly power against his enemies. Another suggestion—that he was anxious simply to guard JESUS against his own rashness, and used the most effective means of placing him under restraint—seems hardly worth mentioning, except as a possible conjecture, when all others have failed. In any case, whatever the motive may have been, we need not assume that he imagined or contrived all the consequences of his act. The final tragedy may have been quite unforeseen by him; but history has done right to give its verdict of guilty, and to blast his memory with its shamefulness.

Out of this tangle of guesswork one thing emerges clearly. The story of JUDAS is one of conspicuous privilege, and equally conspicuous failure. But it is not on this account so far removed from the levels of ordinary experience as we should like to believe. The position of every Christian man is also one of conspicuous privilege, and it may be of no more use in moments of weakness and temptation than the privilege of daily companionship with CHRIST was to JUDAS, without the co-operation of heart and will and interior sympathy with the Christian motive and aim. If we are surprised that one of the Twelve was a traitor, shall we not do well to marvel sometimes at the poor results of Christianity in our own lives—at the lapses in ourselves from honour and uprightness, from love and self-sacrifice, into the gloom and treachery of the traitor's heart? We are weak and commonplace, when we ought to rise to the heroism of discipleship. We fail our friend at some crisis of his life. We start some rumour or foul suspicion on its course round the whispering gallery of the world. We plot secretly for our own comfort or advantage. We put our own ambition or desire above

the claims of goodness and strict integrity. It means a heavier burden of care to weigh upon the world's sad heart; or it plunges our neighbour's life in ruin; or it crucifies the Son of God afresh, and puts him to an open shame. We have many things to urge in excuse. We say sincerely that we never meant it. We draw back shocked and amazed when we see what we have done. But it is in vain that we refuse responsibility for these unintended results, or try to argue ourselves out of the shame with which they blight our lives.

But this is not the last word. If it were, God would have failed, as well as man. JUDAS, who finds himself in the company of saints and heroes, and cannot bear the strain, weak and commonplace as he is, a man incapable of deep love or great goodness, as he comes before us for the last time is shattered by remorse. It leads him far along the road of despair. His unpitied death is the blind act of a repentance too big for the heart to hold. But it is not an escape from God. The thought of Redemption is of a force which cannot suffer a final defeat. All the great words of Christianity are words of victory. The love of the Cross can vanquish even the traitor's heart.

LIFE, RELIGION & AFFAIRS.

A WELSH PATRIOT.

WHEN it was announced in the summer of 1883 that Viriamu Jones had been appointed first Principal of the University College about to be opened in Cardiff, not much was known of him beyond the fact that he was the son of the poet-preacher once of Swansea. His name was certainly a mystery to everybody, and the question always cropped up, "Where did he get that name?" Rumour had it that he was born near a river of that name in Australia. Now the riddle is solved. His father called him after a missionary, John Williams, of Erromango, "Viriamu" being the native achievement in the pronunciation of his name.

Prof. Poulton's book* is rather an irritating, incoherent volume, and those who knew Vir Jones will wish that his lifelong friend could have given us a more complete and finished biography. He gives us a picture of the Oxford of Jowett's day, and life as it was led by the undergraduate of the period, but there is nothing fresh or illuminating either in substance or in style. But, spite of its limitations, the book is of great interest to those who have been inside the movement for higher education in Wales.

The poet-preacher, Thomas Jones, came of good yeoman stock in Rhayader. He remembered as a child being taken by his father to the top of a hill, where he prayed for his boy, and told him that nothing in the world was worth striving for, oneness

with the Divine Spirit being the great secret of life. Early in life the boy became eager to enter the ministry—practically the only outlet in the Wales of his day for young men of exceptional gifts. It was during his ministry from 1861-9 that Bedford Chapel, London, became a centre of spiritual and intellectual life, and it was here that Browning loved to hear his "impetuous eloquence." Thomas Jones's wife was also of good Welsh stock, and was a woman of noble character. Her husband would put his sermons in the fire if she did not like them—he had such faith in her judgment. She could estimate values with an unerring instinct, and this was shown in her choice of friends, as well as of sermons.

The home atmosphere created by such parents could not have failed to nourish the fine qualities inherent in their children. There was a sunny, bright comradeship between the brothers and their only sister, and Viriamu and she were peculiarly attached to one another, and each was much influenced by the other. At Oxford Viriamu Jones had a distinguished career, for he was greatly gifted. He became a celebrated physicist, and was made a Fellow of the Royal Society in 1894. But he had his little weaknesses like the rest of us, and was not too good for human nature's daily food, as Prof. Poulton reminds us. At the age of 25 he became Principal of Firth College, Sheffield. It was in 1883 that he was appointed to Cardiff and began his life work. "Great in council and mighty in work" might appropriately have been inscribed, in the words of the old prophet, on the monument erected to his memory in the new college buildings.

Every country, every cause, has its martyrs, and Viriamu Jones was a martyr in the cause of Welsh education. The complete system which now prevails in Wales may truly be said to be his *monumentum aere perennius*. Not that he originated every detail of it, but it was his dominating personality and magic eloquence that commended the schemes to the people and made their demands irresistible to the powers at Westminster. And all this he did in addition to his work as principal of a new college, in itself a colossal task under the conditions then existing. It is difficult for anyone who has not lived among the Welsh people to grasp the wide scope of the work done educationally, politically, socially, during the last thirty years by her sons and daughters, ever zealous in bringing light to bear on her dark places. It has penetrated even into the recesses of the theological world, but not much is heard about it. Tom Ellis was cut off in the prime of life just as Wales was beginning to reap the firstfruits of his unselfish labours. His earnest advocacy of the idea of Welsh Nationalism, his impassioned cry for opportunities of education and culture for the Welsh democracy, stirred the blood of his countrymen and created that intense feeling which resulted in the establishment of a system of secondary education for the girls and boys of Wales that is acknowledged to be one of the most complete in the world. He prepared the way for Viriamu Jones by making the voice of his country heard within the walls of St. Stephen's, for

without its aid their plans could have availed them nothing. When Viriamu Jones set to work to establish the Central Welsh Board for the secondary schools, and later, to lay the foundations of the Welsh University, his fine spirit made itself felt. He took large views—he was for the open trust all round. He did not believe in theological tests or in sex barriers. Men and women of all creeds or of no creed were to have absolutely equal opportunities under the constitutions that he helped to frame. He had knocked up against the *odium theologicum* soon after he came to Cardiff. When one of the men on his staff was attacked on account of what was called his atheism, his principal stood firmly by him, and he did not resign his chair.

Dean Vaughan was at Llandaff at this time, and the young principal had the incalculable advantage of having him as neighbour and helper, for the Dean took an active interest in college affairs. To see and hear them both at a meeting meant something to some of the young idealists who had been enrolled as students. Each had a voice that was music to the ear, and a smile that was a joy to the eye, and from the lips of each fell winged words of wisdom. The principal's addresses to the students were full of poetry and deep religious feeling. He knew that man could not live by bread alone, that the issues of life were not out of text-books and examinations for degrees, though these had their place in the scheme of things. He spoke sometimes with an intensity of feeling that brought tears to his eyes, and made even the youngest and most thoughtless of his hearers pause to think.

Prof. Poulton reproduces some remarks made at Oxford in a conversation he had with his friend about Herbert Spencer, whom Viriamu Jones described as "parent of a philosophy dead before it was born!" He had no sympathy with the materialistic conception of the origin of life, and delivered himself thus vigorously: "I don't complain of their saying they can't understand it; I can't understand it. But to say that jumping molecules made it—why he's a fool to say that. *Made* the flowers and the singing birds and the eye? He's a fool; I say it: he's a fool." Carlyle must have felt something like that when he spoke of the same philosopher as "the most unending ass in Christendom!"

What Vir Jones's contribution to the scientific thought of his day would have been had he not devoted himself to the educational development of his country we cannot guess. But he was a born statesman and diplomatist. Combined with his great intellect was that gift of the gods, a sympathetic imagination that enabled him to get at the core of things, ignoring non-essentials. That was the secret of his influence, for the material to be wrought on was often very raw, and the understanding heart accomplished what mere brains could never have done.

Such was the character of the man who, more than any other, ruled the destinies of education in Wales in the eighties. But no account of him would be complete without mention of the wife who shared his trials and his triumphs. Having no children, she was able to devote her energies not only to the social side of his work, but also to the educational, especially as it affected

*Viriamu Jones, and other Oxford Memories. Longmans. 8s. 6d. net.

the women students. Progressive movements found in her a warm adherent, and to this day her interest in the affairs of Welsh women is maintained. She gave herself freely and ungrudgingly to her adopted country, seconding her husband's efforts in a fine spirit of comradeship.

At forty-five he was gone into the silence. His nervous energy was spent. He gave to his country the last full measure of devotion. His character, his life, his example remain a possession to his countrymen, and teach a perpetual lesson to a lofty and single-eyed patriotism.

THE OPEN WAY.

WITH the return of spring airs and the peeping forth of fresh buds comes again the wayfaring gipsy spirit that is latent in most of us. We shake off the dank fogs and bitter blasts of winter, and make again for the open way over the downs or the sandy heath. What a choice lies open to the jaded Londoner, weary of the jostling crowds and snorting, petrol-fed monsters of the streets. Within a radius of 15 miles from the teeming centre of the metropolis there are 74 commons and 120 smaller spaces, making, with Epping Forest, a total of about 19,000 acres. Much of this has been with difficulty saved from the greater felon of the old jingle "who took the common from the goose," or even snatched back from his greedy clutches. Who can measure the worth, moral and mental no less than physical, of these open tracts to the dense, over-crowded populations of London, to whom they send perennial waves of fresh air and health? And, contrariwise, how sordid is the tale of the enclosures of common lands, carried out though they were with the authority of 4,700 Acts of Parliament, extending over 200 years, which wiped out our ancient yeomanry, that sturdy class whose obstinate resistance broke the power of king and squire in civil wars, and laid broad and deep the foundation of our later liberties! How much the spiritual life of England owes to these open ways and sweeping woods! Was it not "on a May morn'ning on Malvern Hills" that Long Will Langford caught the vision of Piers the Plowman, that stern preacher to kings and regenerator of the world? And did not Keats draw from his wanderings over Hampstead Heath the inspiration of Endymion and other matchless word-music, and was it not at Ken Wood that he was moved to sing—

"I gazed awhile and felt as light and free
As though the fanning wings of Mercury
Had played upon my heels?"

Nay, is not the strident, inharmonious boisterousness of a Bank Holiday crowd upon the Heath but the recoil of those "who have been long in city pent" from the dull mechanic round of toil, which, though it keeps their fingers busy, moves not their heads or their hearts? Was it not, too, under the shades of Burnham Beeches, which, "like most ancient people, are dreaming out their

old stories to the winds," that Gray conceived his immortal *Elegy*?

What wealth of romance and legend hovers over these commons! What sallies there must have been over the Dartford Heath when the manor was held by the Knights Templars or the Knights Hospitallers of St. John of Jerusalem. How well their chivalrous impulses were fitted to their environment! How tough the gnarled oaks of the Forest of Dean, from the earliest times wrought into ships of war! A special duty laid upon the leaders of the Spanish Armada was to destroy these sturdy giants. Old Evelyn recalls the tradition: "I have heard that in the great expedition of 1588 it was expressly enjoined the Spanish Armada that if, when landed, they should not be able to subdue our nation and make good their conquest, they should yet be sure not to leave a tree standing in the Forest of Dean." What if William the Conqueror was as bad as Freeman alleges, and set greater store by his game than human life, and what if the Chronicler of 1087 did him no injustice "so sooth he loved the high deer as if he were their father. Eke he set by the hares that they should fare free. His rich men moaned at it and the poor men bewailed it; but he was so stiff that he recked not of their hatred." As we expatiate in the glades of the New Forest, we shall easily forgive and forget Norman William's cruelties of nearly 1,000 years ago, and think of the priceless possession of the nation in the woods and moors where man and beast now may roam at will.

What an eye for country had our early sovereigns! Epping Forest was "a very fertile and fruitful soyle; and being full of most pleasant and delightful playnes and lawnes, most useful and commodious for hunting and chasing of the game or redd and falowe deare . . . especially and above all their other florests, prized and esteemed by the King's Majestie, and his sail noble progenitors the Kings and Queenes of this realme of England, as well for his and their pleasure, disport and recreation from those pressing cares for the publike weale and safetie, which are inseparable incident to their kingly office, as for the interteynement of forreigne Princes and Ambassadors, thereby to show unto them the honor and magnificence of the Kings and Queenes of this Realme." Although quite humble persons, ere spring has far advanced, we will-ourselves in Epping Forest seek "our pleasure, disport and recreation" from the pressing cares inseparably incident to our office.

The enclosure of common lands was often attended with tragedy, but sometimes the use of comedy was not far distant. Half of Epping Forest has been rescued in recent years (chiefly by the efforts of the Commons and Footpaths Preservation Society*) from those who had already enclosed and fenced it. The most extensive and barefaced of these operations was that carried out in the Manor of Loughton by the Lord of the Manor, who was also Rector of the Parish. "This gentleman, enclosed in one swoop the whole of the waste of the forest within

* For several of the references in this article see "Commons, Forests, and Footpaths," by Lord Eversley. Cassell & Co., Ltd.

his Manor consisting of about 1,300 acres, with the exception of a trifling allotment of about nine acres, which he left for the recreation of the villagers." Afterwards, when popular rights were vindicated at law and compensation awarded to the villagers, it was agreed that part of the sum given in compensation should be expended in building a village hall at Loughton. The laying of the foundation stone was made the occasion for a popular demonstration. Those responsible for the management of it invited the Lord Mayor of London to perform the ceremony, oblivious of the fact that the Corporation of London had done their utmost to defeat the claim of the villagers to any compensation for infringement of their rights. The Lord Mayor attended in state and the *proceedings were opened with prayer by the Rector of the Parish*, the same Lord of the Manor who had made the enclosure, and had caused the imprisonment of the Willingales, the village Hampdens who had resisted his tyranny!

Once more, then, away from the crowded streets and out on the open. There every mood can be indulged. Are you buoyant and sated with the morbidity of the town?

Then who would go
Into dark Soho
And chatter with dank-haired critics,
When he can stay
For the new-mown hay,
And startle the dappled crickets?

Or would you, perchance, hug some darling sorrow to your breast, then sing with Endymion's lady this roundelay:—

To sorrow
I bade good-morrow,
And thought to leave her far away behind;
But cheerly, cheerly
She loves me so dearly,
She is so constant to me, and so kind.
I would deceive her,
And so leave her.
But, ah! she is constant and so kind!
Come, then, Sorrow,
Sweetest Sorrow,
Like an own babe I nurse thee on my breast.
I thought to leave thee,
And deceive thee,
But now of all the world I love thee best.

Out on the hills and the downs and the moors, if anywhere, will you solve the problems of existence. Bring with you from the study, if you can, your tonic of musty metaphysics, and read it with the smell of fresh heather round you, and the lark trilling overhead. Friend, let me whisper, if you cannot read your philosopher on the summit of the downs on a clear spring day, then is he no philosopher! Bring your Hebrew prophecies and psalms, bring your poets and prophets of all times and ages, and you will find them thrill you to the marrow, when the crisp air pulses against your brow and the song of birds is in your ear. I would not decry the trim neatness of garden cities or any other attempt to bring order out of chaos, but let me sometimes revel in the swinging stride over the yielding grass, and the fresh perfume of the wild woods, and the moorland air and the open way, for then am I most apt to hear divine voices and heavenly harmonies.

WHY ARE MORALS UNATTRACTIVE?

As I travel to and fro on behalf of the Moral Education League, a very singular Idea perpetually confronts and challenges me. The strange metaphysical creature assumes various shapes. Sometimes it speaks through a lady who is primed with the latest academic theory or magazine articles. Sometimes it raps out a message by means of a very "practical schoolmaster," who is devoted to the fine issues of boys' camps, scouting, football, and the like. Sometimes it announces itself in a newspaper, usually *Conservative*. The Idea is this—that morals are an unattractive subject, and particularly apt to arouse antipathy in a normal and healthy-minded boy. (The affirmation usually fixes on the boy, but occasionally the girl is included). A writer in the *Morning Post* recently enlarged on the ethical values of frontier life, lumbering, fishing, land-surveying, and active outdoor and indoor industries in general, and, after contrasting the splendid realities of action with the feeble effects of mere verbal exhortation, he closes:—

Culture without manhood is a contemptible thing. As for moral instruction, there will be no need of it.

And this he says at the end of a long essay which is virtually a lively form of moral instruction itself! for the praiseworthy attempt to paint the joys of digging, draining and fencing cannot be realised without the aid of the very preaching which our energetic journalist abhors. As to the special plea on behalf of the spade and axe, I may say for myself that I have constantly advocated industrial training for ordinary youth (and not only for juvenile offenders). But one has to exercise discrimination on this question. If the spade and axe are peculiarly productive of righteousness, then lumbermen and navvies will afford excellent patterns of conduct; and it is not for me, an admirer of Walt Whitman, to say nay, only let us be quite sure that the ethical quality is really due to axe and spade. Moreover, the axe and spade are, at present, the instruments of boy and man; and one has to reflect in just what way and degree the moral or religious constitution of the girl and woman comes under the influence of axe, spade, and fowling-piece.

More to the point, however, was the remark made to me the other day by a Council school teacher, that the normal boy (he said nothing as to girls) who saw "Moral Instruction" marked on a time table would dread the hour that was associated with so awful a topic. Now I will not upbraid the normal boy; I have an intense respect for him—and his sister. The relevant thing to do is to ask why it is that morals have taken on so hideous a guise that a well-constituted young person is excused for evading instruction, or for detesting instruction, on temperance, courage, justice and wisdom—if in this four-word Greek phrase one may sum up the scope of virtue. Professors who have a turn for debate now and then propound the query, "Can virtue be taught?" but it seems as if the more pressing inquiry

should be, What right has any parent or teacher, or priest, to bore helpless childhood and adolescence with themes which nature rebels against? If moral instruction is a sin or a folly (and in the G. K. Chesterton age such doubts irresistibly arise), the outlook for me is serious, for I bear the weight of nearly twenty years of the crime heavy on my soul. Nevertheless, let us observe what a logically vicious circle we have got into. If our healthy-minded English boy is right in dreading a moral lesson, his friends or his medical adviser will quite properly warn him to "flee from the instruction to come," but in so doing will themselves be guilty of moral instruction. In any case, we sin in good company. The great story-makers must all be condemned—Homer, Æschylus, Sophocles, Euripides, Firdausi, Tulsi Das, Dante, Shakespeare, and the authors of the Bible, Apocrypha, Talmud, and the rest; and even the Imperial Kipling must recede with his *Recessional* and *Jungle-book*. The decree is worse than the Edict of Nantes, and more far-reaching than Plato's stern ostracism of poets from his Republic! We mournfully depart laden with our Golden Legends and twice-told tales, and leave the educational Paradise in charge of the athletes of the axe and spade.

But what has the genius of education been doing all these years? What chill and withering influence has breathed upon so vital a life-factor as morality, and rendered it harsh, crabbed and jejune? How is it that we cannot speak to ingenuous youth about the high themes of the noble path, of justice, of gentleness, of generosity, of service, of valorous and efficient kindness, without incurring the reproach of Chadband, or being branded with the fatal mark of the goody-goody? Is it the fault of the Victorian school-book? Shall we blame the nineteenth-century Sunday-school? Are we to treat Martin Tupper as the scapegoat? Have we timorously allowed the highwayman, the pirate, and the headless horseman to capture the boy openly, and the girl surreptitiously? And is the teacher of the art of conduct to be regarded as a skeleton at the feast, or as one of those poor relations whose sad effigies peep at us from the pages of Charles Lamb?

With all respect to Nietzsche (whose Dionysiac message, however, I gratefully peruse), I shall remain loyal to the term "morals." As a teacher, I want to make the term fragrant as a rose-garden to the children, cheerful as a winter fireside, and happy as a village green on a summer evening. It shall speak of adventure, of exploration, of surprises, of escapes, of clever achievements, of dramatic comings and goings of all sorts and conditions of men. Smiles shall brighten our discussion, and we unto us if we do not laugh! And yet withal, by means of vivid instances from life, folk-lore and poetry, the call of honour and duty shall be conveyed, and the thing that is of good report shall be arrayed in fitting and noble raiment. Why on earth should the healthy-minded girl or boy turn with apathy or contempt from a stage whereon Prometheus lies bound, or St. Paul fights with wild beasts, or Mohammed breaks the idols of Mecca, or Joan of Arc mounts her war-horse, or

Vascoda Gama sails round the Cape, or Una wanders with her lion, or St. Vincent de Paul toils in the galleys, or Mrs. Chisholm mothers the emigrant-girls to Australia, or Garibaldi leads his Red-shirt legion? I have even heard teachers of the elder type complain of ethical lessons that were made too interesting. So on the one hand we may be accused of being bores, and on the other of rendering the civic doctrine too winning. What is to be done with such contradictory critics except to let them, cannibal-like, go about to devour one another? We are not all dry-as-dusts, and we are not all prepared to be hooted off the school premises as traitors to common-sense, humour and imagination. Let those who please grumble at moral instruction as stale victuals and thin liquor, and flout the training of conscience as a school for prigs. Genuine moral instruction draws aid from life, science, art and vision; and he who derides it is jeering at the Muses and blurring the windows from which the child may be eagerly gazing at the many-coloured world.

F. J. GOULD.

CORRESPONDENCE.

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RELIGIOUS AND MORAL INSTRUCTION IN INDIAN SCHOOLS.

SIR,—In his significant lecture on Indian Education before the Indian Section of the Royal Society of Arts on the 16th inst., Mr. Claude Hamilton Hill, C.I.E. said:—

"The demand for some measure that will make good the deficiency on the educational system is so urgent that, if the difficulties confronting the Government are found to be insuperable as regards the introduction of moral instruction upon a religious basis, a scheme of secular moral instruction, modelled for the present upon the work of the Moral Education League, should be given a trial throughout all the schools with which Government are concerned."

Many of your readers will probably be unaware of any contribution made by the Moral Education League to the cause of education in India, and I think, therefore, they may be glad to be supplied with a few particulars in this regard.

It will be remembered that toward the close of 1908 the Government of His Highness the Maharaja of Mysore introduced religious and moral instruction into its Government schools, the first thirty minutes of each school-day being devoted to it. On three of the days a moral discourse "common to pupils of all persuasions" is given, "based on a text taken from some religious, moral, historical, or literary book"; on the other two days specific religious instruction is provided. All the moral-lesson books issued and

recommended by the Moral Education League were "approved for adoption" in the schools, on the recommendation of the Inspector-General of Education in Mysore.

I may mention that this action taken by the native state of Mysore was a direct result of the propaganda of the Moral Education League. The League, therefore, having been instrumental in starting an interesting reform was eager for its successful development so that similar reforms might be extended later throughout India. It came to the conclusion that the best assistance it could render would be to prepare a text-book of moral lessons specially adapted to Indian children. It saw clearly, too, from the outset that the material for the book must be derived impartially from Hindu, Mohammedan, Buddhist, Sikh, Parsee, Christian, and other peculiarly Eastern sources, and from Indian scriptures, tradition, poetry, history, biography. The book was to be Eastern and Indian through and through. The League was fortunate enough to receive from many important directions excellent counsel before it started on its enterprise some two years ago, the libraries of the India Office and the Royal Asiatic Society were at its disposal, and, above all, a man specially fitted for the preparation of the book was discovered in the person of Mr. F. J. Gould, whose books of moral lessons are already well known. The book will be published in a few weeks by Messrs. Longmans. It consists of sixty lessons, covering a fairly comprehensive series of ethical topics treated in a manner with which, as Mr. Claude Hill observed, it would be difficult for any partisan of a particular religion to take offence, so impartial and sympathetic has the author been in presenting and dealing with his Indian and Eastern material. I may add that every possible precaution has been taken throughout the course of the preparation of the book to ensure that any possible cause of offence to the representatives of any particular school of thought should be eliminated. A considerable number of the lessons were tested in class in a Mysore high school, and, further, some 1,000 copies of a booklet of six specimen chapters of the book (a few copies still remain and would gladly be sent on application) were circulated widely throughout India, with the request that any suggestions in regard to it might be addressed to the League. A very considerable correspondence from Indian educationists of a large variety of opinions reached the League in consequence, and the author received in this way much valuable aid and guidance.

It is this book to which Mr. Claude Hill especially referred, when he suggested that, if the Government of India should ultimately decide to give secular moral instruction a trial in India, they might take for their model at present the work of the Moral Education League. I ought especially here to emphasise the "for the present," for the League is well aware that the contribution it has made is only a first and experimental attempt toward the solution of a serious problem. Mr. Claude Hill was also most careful to make it clear that "uniformity of procedure and method throughout India is un-

necessary and undesirable," and to meet the practical difficulties in the way of securing that at least the elements of moral notions should be taught in the primary schools, he suggested that a commission should be appointed to consider the whole question of religious and moral education in the schools of India, a suggestion which received the warm support of the chairman, Lord Northcote, who made the further wise recommendation that the membership of the commission should be preponderantly Indian.

My letter is already long, but will you allow me one further remark? Mr. Claude Hill's suggestion that the Government should concern itself with a secular moral instruction was put forward only provided no practical possibility presented itself of establishing a moral education on a religious basis. I would venture to suggest that whether a place be provided or not for facilities for specific religious instruction in Indian Government schools, there would still be need of that moral education "common to pupils of all persuasions" of which the Mysore Government speaks. We need not quarrel about the word "secular." The book "Youth's Noble Path" by Mr. F. J. Gould, of which I have spoken above, is certainly not secular in the crude sense the word conveys to many, and is, I believe, in the best sense of all, religious. The suggestion I wish to make is this—"Should not all State schools provide, apart altogether from the question as to whether specific religious instruction is provided in them or not, for a kind of moral education the essential elements which would be common to representatives of every school of thought?" Is not the ultimate aim of the school, regarded from the national point of view, the effecting of the unity of the nation, and would not the kind of moral education I suggest prove the surest means of effecting this consummation? The function of the state common school should be to show that for all the different sections of the nation there is at least some common ground upon which they can all co-operate. Would not the highest conception of the national school be that of the reconciler of the diverse factions in the national life? We have given India political unity. Might we not take some steps also in the direction of making possible for her a moral unity?—Yours, &c.,

HARROLD JOHNSON,
Secretary, Moral Education League.
6, York Buildings, Adelphi, W.C.,
March 20, 1911.

BIRDS AND THEIR EGGS.

SIR—I feel impelled to enter some protest (and perhaps I shall not be alone in this) against certain elements in your article "For the Children" of this week's issue. If the object of the story is to inculcate a spirit of enterprise, daring and endurance, surely some more worthy illustration might have been found than the invasion of a bird-home and the stealing of half of its treasures. The whole narrative seems to me to ignore, with singular completeness, the raven's point of view—except that the furious anger

of the parent birds is casually mentioned. The seclusion of the nest, undisturbed for so many years, the care lavished on the "deep and comfortable hollow" in which the eggs lay, and the beauty of those promises of life themselves, all these appear simply to have added to the triumph of the thief. I am sorry to describe a "loved and respected" schoolmaster by such a name, but really it seems the only appropriate term. The rarity of the birds in question is in one sense a fresh point in condemnation of this plundering; but I could wish that every wild creature's home, rare or common, might be held equally sacred, and protected from these wanton attacks made in the interests of a cruel "hobby."

I trust that you, and your contributor, will pardon the expressions I have used. The whole tone of the article seems so little in accord with the spirit of a humane and religious paper that it was impossible to pass it by.—Yours, &c.,

DOROTHY TARRANT.

Wandsworth, March 27, 1911.

[To this letter Miss Gertrude Martineau, the writer of the article in question, has sent the following reply:—

"If Miss Tarrant would give herself the very great pleasure of reading the beautiful life of Mr. Bosworth Smith, I think she would regret her condemnation of the 'hobby' which made so large a part of his life. He loved all living creatures, and birds with a special love, just because he had the hobby of studying them and learning all their doings. If forbidden ever to take any eggs because of the temporary and natural anger of the parent birds at the intrusion of their privacy, he would have been a stranger to 'the seclusion of the nest; the care lavished on the deep and comfortable hollow in which the eggs lay, and the beauty of those promises of life themselves.' From the 'raven's point of view,' too, I call their anger temporary, for when some of the eggs are left we have every reason to believe that the birds do not count, but settle down with quiet content to hatch those that remain. I cannot think that young Bosworth Smith's adventure in pursuit of his hobby can be rightly called a 'wanton attack,' nor that hobby a 'cruel' one which is carefully limited and reverently pursued."

ED. OF INQ.]

BOOKS AND REVIEWS.

THE ENCYCLOPÆDIA OF RELIGION AND ETHICS.*

THE last volume of the new "Encyclopædia of Religion and Ethics" contains a number of important articles, and raises once more in the reader's mind some feeling of bewilderment at the wide range of subjects which it seeks to cover. There is a sense in which all human activity must come before the bar of ethical judgment and reveal the power or the defect of an

* The Encyclopædia of Religion and Ethics. Edited by James Hastings, M.A., D.D. Vol. III., Burial—Confessions. Edinburgh: T. & T. Clark. 28s. net.

ethical ideal. It is no doubt for this reason that we find articles on Business, Chartism and Commerce, but their inclusion seems almost to open the gates to universal knowledge. Why, on this basis, is there no article on Cavalier, and only a short and very inadequate article on Chivalry? A similar difficulty arises in connection with biography. There are articles here on Bushnell, Butler, Cambridge Platonists, Carlyle and Coleridge, but St. Catherine of Siena, Chillingworth, Condorcet, and Chateaubriand are not mentioned. Calvin is only treated in an introductory section to a long article on Calvinism by Professor James Orr. In the few sentences he devotes to the subject Professor Orr mitigates as far as he can, in a way that has become a little too fashionable of late, the responsibility of Calvin for the death of Servitus, by insisting that the actual burning was not his doing. He was in favour of a milder form of execution. If the martyr was to die we need hardly grudge him his chariot of fire.

Among the more important articles in this volume we may mention the long composite treatment of such subjects as Calendar, Celibacy, Charms, and Communion with God; Character, by Professor Eucken; Civilization, by Mr. Benjamin Kidd; and Christianity, by Principal Garvie. Subjects which bristle with controversy and enshrine personal loyalties are very difficult to treat from the objective and historical point of view suitable to an encyclopædia, while the compression of the material often leads to a grave inadequacy in the survey of difficulties or arguments with which the author himself has little sympathy. Dr. Garvie's account of Christianity is no exception. It closes with a section on the Christian doctrine of God as fundamentally trinitarian, in which he admits that most of the attempts which have been made to rationalise the doctrine "carry us no further than duality, the necessity of some kind of distinction in God." In a passage which we quote in full, he states that Christian experience yields practically the same result.

"The Christian creed distinguishes the Son of God, incarnate in Christ, from the Holy Spirit, as distinct Persons in the unity of the Godhead; but Christian thought has not succeeded in separating the work of the living Lord and the Holy Spirit in Christian experience. When the life of God in man is present to thought in the historical revelation and redemption, it is Christ who is conceived as present and active; when His life is experienced rather in inward illumination, exaltation, and invigoration, it is the Spirit who is considered as living and working in man. Here we are in a region where theology is baffled by Christian experience. What is characteristically Christian is that God is inseparable from Christ, and the soul's inmost life is known to be God's life-giving spirit."

Here we seem to have wandered far from the proper province of a book of reference into the deep regions of speculative thinking. The annalist or recorder has himself turned critic and hinted at his

own way of meeting some of the problems of the faith. It is deeply interesting, but we should prefer it in the spacious freedom of a book rather than in a tightly compressed summary of an historical movement, to which we turn for reliable information and not for apologetic argument.

DON QUIXOTE IN ENGLISH.*

THE appeal of a supremely great work is generally not only wide but varied. Different ages, different countries and different individuals admire a great author not only in different degrees, but for different, sometimes opposite, qualities. This is eminently the case with "Don Quixote." The word "quixotic" means strangely different things on different lips. I have often heard it used on the Continent to indicate mere purposeless folly, without any implication of even perverted moral ardour or imaginative splendour. In England at present, I suppose, it implies, at worst, an overstrained generosity or an impracticable moral ideal. It may indicate a devotion that is futile and crochety in its methods, or directed to unworthy and ungrateful recipients, but it is devotion still. No man is ashamed of being called "quixotic"; for it so often happens that we call conduct quixotic simply by way of excusing ourselves from conforming to its too high standard of honour and generosity. Even when meant as a reproach it may be taken as an unconscious tribute. In the eighteenth century, however, when "Don Quixote" was probably much more read than it is now, it seems to have produced a quite different impression. Two romances were then written, one entitled "The Female Quixote," by Mrs. Lennox, Dr. Johnson's friend, and the other "The Spiritual Quixote," by the Rev. Richard Graves, the translator of "Marcus Aurelius." The modern reader would probably never suspect the drift of these works from their titles. The first describes a silly girl who fancied the gardener's boy was a disguised prince and was in love with her, and so forth. The second regales us with the adventures of a young man of good birth and education who was impressed by the Methodist preachers, and went about England attempting to evangelise the people. His "quixotism" consisted in his endeavour to revive the customs of the primitive Church and the apostolic age in a state of society to which they were as little suited as knight-errantry was to the conditions of Spain in the time of Cervantes. The story is told with some spirit, some humour, and a certain amount of licence; but it is gravely offered by its learned and devout author, not as a veiled satire on the Church, but as a perfectly serious polemic against the absurdities of Methodism and its attempt to revive obsolete standards of church life and government. The spiritual Quixote finally recants, like his prototype,

but the book closes not with his death, but with his marriage and settlement into orthodoxy and common sense.

No doubt this interesting variety of impressions is partly due to the unsystematic character of the work itself. If we were to pin our faith to the opening and closing passages of "Don Quixote," and were to take Cervantes at his word, we should have to suppose that his leading idea was simply to throw ridicule upon the romances of chivalry. His work would thus take rank with Sheridan's "Critic" as a brilliant piece of fun that incidentally did something towards reforming the public taste and literary fashions. In that case we should say the author "built better than he knew," and as critic of his own work must be taxed with a want of appreciation as least as marked as that of Mrs. Lennox and the Rev. Richard Graves. Old-fashioned readers may recall the parallel case of that delightful book "The Miseries of Human Life," the author of which utterly loses all his humour and fine perception when he undertakes, in a concluding chapter, to tell us what it all really amounts to. But the truth is that (as has recently been pointed out with careful and convincing detail) Cervantes did not in the least know Sancho Panza when first he introduced him, and that he gradually found out that he was a wholly different creature not only in character, but even in appearance, from what he had at first supposed. And the most careless reader must observe the parallel change that passes over Don Quixote. Cervantes, like Wordsworth, started with a theory much too narrow to cover the range of his genius, and from time to time remembered it to his hurt. As his two superlative creations take fuller and fuller possession of his mind, they lead him, for the most part, whither they will, but his own unsettled and sometimes incongruous purpose in begetting them occasionally reasserts itself, and plays the reader that is taking the heroes too seriously the strangest pranks; as though Cervantes were determined to see to it that if his own interpretation of his characters is becoming hopelessly shallow and inadequate, at any rate no one else shall be able to boast that he can give a consistent account of them and their doings. Hence, while some have held "Don Quixote" to be the bravest and merriest book of Christendom, others have deemed it the saddest, in that it records the futility of all idealism and aspiration. And others, again, have tried to convince the world that Don Quixote being actuated by nothing but vanity, and Sancho Panza by nothing but greed, the book was written to enforce the somewhat humble moral that low motives can never lead to high achievement nor to inward satisfaction. Poor Cervantes!

Far be it from me to pretend to the possession of any authentic key to the psychology or philosophy of this great work. If we are contented with wit, pathos, and shrewdness, with glowing eloquence, noble cadences of thought and phrase, tenderness and wisdom, genial delight in the lives and ways of all sorts and conditions of men, and that truly "jovial" merriment—merriment, that is, as of the father of gods and men—which can only roll and sparkle over the depths of a serene and undaunted spirit; if, I say, we can be content with

* That Imaginative Gentleman Don Quixote de la Mancha. By Miguel de Cervantes Saavedra. Translated into English by Robinson Smith. London: George Routledge & Sons; New York: E. P. Dutton & Co. Pp. xvi.—686.

all this, presented with the never-failing piquancy of the unexpected, we need concern ourselves but little with curious inquiries as to the inner meaning or connecting idea of the whole. We may feast and ask no questions. "Don Quixote" feeds us, and makes life larger, sweeter, and more generous.

But if philosophic reflection insists on shaping the shapeless or trying to precipitate what is perhaps best left in solution, may we say that the book is the citadel of an invincible idealism? Don Quixote is nearer the truth than Sancho Panza in the early stages of the book, and his inherent nobility so works upon him that when at last his dreams of wealth are dispelled, he knows, inarticulately, that Don Quixote has actually given him more than he ever promised. His affections have deepened; his loyalty has passed from a dumb instinct into a passion of admiring love. The wealth and honour he believed himself to be pursuing, finally fall from his grasp as he sobs by Don Quixote's deathbed; but contrast the net outcome of his companionship with his master, and his feelings on his death, with those of Sganarelle when Don Juan is carried off by the devil.

"His death appeases everyone—offended heaven, violated laws, betrayed damsels, polluted families, outraged parents, ruined women, desperate husbands—all will rejoice. I alone am disconsolate. Oh! my wages, my wages, my wages!"

However Don Quixote's enterprises miscarry, nothing can wreck his inherent nobility of character. The insanest illusions, the most stubborn impracticability, the wildest vagaries of self-will, cannot essentially debase that which is essentially exalted. Noble madness exercises its natural and inevitable supremacy over ignoble sanity, blessing and purifying it till, in its measure, it ceases to be ignoble but remains sane.

He is a bold man who attempts to translate "Don Quixote," and he would be hardly less bold who should attempt to review the different translations and give his meed of praise or blame to each translator. Suffice it to say that Mr. Robinson Smith has more than vindicated his right to attempt the quest once more. His knowledge of Spanish is delicate and searching, his vocabulary rich, strong, and pliant, and his periods have now the spacious flow and now the brilliant epigrammatic force or rapid turn that the original demands. His knowledge of the literature with direct reference to which "Don Quixote" was composed is apparently exhaustive. He has chosen to omit the short stories, which, he says, "interfere with the unity and flow of the main narrative," and also "some of the poor poetry"—omissions which many readers will resent, and nearly all will deplore. But within the limits he has assigned to himself, he has produced a truly remarkable piece of work; he does not shrink from obscurity when the original is obscure; he gives us no notes; and his volume, obviously printed abroad, is disfigured by afflicting and sometimes perplexing misprints; but his genius rises above all these drawbacks.

His translation of this great classic is a triumphant achievement, vigorous, supple and racy, as no other that has come into my hands.

P. H. W.

FOGAZZARO'S LAST BOOK.*

"LEILA" is the last fruit of Fogazzaro's pen—by a strange coincidence the English translation was published on the very day he died—and, for this reason, it is likely to attract readers even more than by its merits as a story. As a novel it has a pleasant human interest, and a refreshing atmosphere of Italian country life. It is quite free from the diseased taste for exotic sentiment and abnormal morality, and presents us with as good a type of the old-fashioned love story as anyone need wish to read. But it cannot be said that the drawing of the chief characters is either strong or original. Even the White Lady of the Roses, Donna Fedele, the most attractive character in the book, who acts as fairy godmother to the lovers, never becomes quite vital enough to claim our homage as an original creation. The real strength of the book lies in its sketches of clerical character and the irony of its exposure of clerical intrigue. It reminds us in this way of "L'Abbé Tigrane," though it is without the extraordinary psychological subtlety of Ferdinand Fabre's masterpiece. Fogazzaro moved easily in the ecclesiastical world, but always with a keen eye for its shortcomings and hypocrisies. In "Leila" he makes a modified retraction of his intellectual discontent in presence of Catholic dogma. Benedetto, the "Saint," appears in it as a memory. The popular suspicion of heresy is corrected, and we listen to a panegyric of him as an obedient son of the church, whose aims had been misunderstood. It is all a little disappointing, rather too obviously an act of obedience to authority, without much heart in it. But in some ways the present book, without coming under suspicion for heresy, attacks the church and its centralised bureaucratic system with more fatal effect. Moral criticism is more damaging than any other. These scheming priests, their plots and insincerities, their hard crust of bigotry, their intolerance of any opinion but their own, have only to be described to be disliked, and to bring discredit upon the system they represent. The author leaves the impression that he is drawing from life. Here is one of his portraits:—

"On the surface he was all good nature, verbal acquiescence, and willingness to accommodate; but his heart was hard and cold with a religious conscience that was stereotyped by antiquated doctrines and dominated by tradition, the letter of the law, and the authority of the hierarchy. It was a conscience full of conviction, and a slave to the desire to perform his religious duty everywhere, at all times, and at whatever cost. But to Don Tita charity towards his neighbour was merely a duty imposed by a stern external law. Obedient to the

Gospel, he was generous in bestowing alms, but he neither loved nor esteemed the poor."

This passage is typical of many scathing things which are scattered through the book at the expense of clerical officialism, and the type of character which wins honours and recognition in the church. They are deeply interesting in themselves as studies in human development under abnormal conditions; but it does not require much subtlety to see that they are for more damaging to the prestige of the church and reverence for its authority than the philosophical and theological heresies, for which "The Saint" was placed upon the Index.

MAZZINI AND OTHER ESSAYS, by Henry Demarest Lloyd (New York and London: G. P. Putnam's Sons, 5s. net) is a volume which we welcome chiefly on account of the further light which it throws upon the tastes and ideals of the author himself. The contents consist of lectures and addresses given at Chicago and elsewhere on such themes as Mazzini, Prophet of Action; A Day with William Morris, Emerson's Wit and Humour, The Scholar in Contemporary Practical Questions, and Is Personal Development the Best Social Policy? H. D. Lloyd was one of the most diligent and enthusiastic workers in social reform that America has produced. His books, "Wealth against Commonwealth," "Labour Co-partnership," "A Country without Strikes," and "Man the Social Creator"—to name those which are best known—are the fruit of a too rare combination of a strong patience in investigating social and economic facts in various parts of the world with an enthusiastic faith in the people's cause, and the consecrated altruism by which it must be promoted. These lectures, if they add nothing to the body of his own teaching, and can hardly claim much importance from the purely literary point of view, throw a pleasant light upon another aspect of his activity, and help us to realise the manner of man that he was.

THE HOME UNIVERSITY LIBRARY.

THE first ten volumes of Messrs. Williams & Norgate's new shilling "Home University Library" will be published on April 5. They include "Parliament: Its History, Constitution, and Practice," by Sir Courtenay Ilbert, K.C.B., clerk of the House of Commons; "Shakespeare," by Mr. John Masefield; "The French Revolution," by Mr. Hilaire Belloc; "A Short History of War and Peace," by Mr. G. H. Perris, and "Irish Nationality," by Mrs. J. R. Green. Professor Hobhouse, Sir H. H. Johnston, Dr. Barry, Mr. J. A. Hobson, Professor Geddes, Mr. Maurice Hewlett, and the Hon. Bertrand Russell are among the future contributors to the series, which is primarily designed to meet the needs of people who want to become acquainted with what is best in contemporary scholarship, and for whom the price of new books on historical or scientific subjects by the foremost living authors has hitherto

* Leila. By Antonio Fogazzaro. Translated by Mary Prichard Agnetti. London: Hodder & Stoughton. 6s.

been prohibitive. The editors, Professor Gilbert Murray, Mr. Herbert Fisher, and Professor J. Arthur Thomson, who are themselves writing special volumes for the library, have explained in an introductory note the object of this new educational enterprise. "Our method in dealing with each subject," they say, "has been to approach some leading authority, who, from his learning, his personal experience, or some special bent of mind or interest, was likely to have something of peculiar value to say, and then invite him to tell us, as freely and simply as he can, whatever he thinks most important and interesting in his subject. The books are not meant, like articles in an encyclopædia, to contain the greatest amount of information possible in the space. They are not meant, like textbooks, to prepare college classes for definite examinations. They are meant partly to satisfy, but still more to stimulate, the reader's intellectual curiosity. If he wants to study any subject further, he will find in each of our volumes a list of the best books to read."

LITERARY NOTES.

THE third volume of Dr. Gairdner's important work on "Lollardy and the Reformation in England" will be published by Messrs. Macmillan in the course of a few weeks. It contains an introduction of considerable extent, in which the author discusses some of the points that have been raised in connection with the earlier volumes, and also defines more clearly the scope and object of the work. The present volume takes up the story from the death of Henry VIII. and covers the reign of Edward VI. Although from this time the terms Lollard and Lollardy were seldom used by contemporaries, Dr. Gairdner explains that "The New Learning" henceforward spoken of was essentially a new name for an old thing. He therefore feels justified in retaining the title for the present instalment of his history of the Reformation.

* * *

"UNITARIAN THOUGHT," by Professor Ephraim Emerton, of Harvard University, published by the Macmillan Company, New York, is an attempt on the part of a Unitarian layman to state as clearly as possible in brief compass the common view of present-day Unitarians on the most important subjects of Christian speculation. The aim of the writer is to meet certain criticisms of Unitarianism, especially those of negativeness, of intellectualism, of over-emphasis on morality; and to show that Unitarianism appeals above all else to the purely religious instinct. Dr. Francis Peabody thus described it in a recent letter to the *Christian Register*:—"Professor Emerton's book is . . . lucid, sober, and restrained, discussing the great themes of theology in a manner intelligible to every serious reader. It has the peculiar merit of being written by an historian, who recognises always the background of historical developments . . . Fairness,

balance, and reverence meet one on every page . . . It is in many aspects the most useful contribution to the literature of Unitarianism which has appeared since Martineau's 'Studies of Christianity.'"

* * *

"J. HIRST HOLLOWELL and the Movement for Civic Control in Education," a memorial volume by William Evans and William Claridge, M.A., will be published on April 3. The book contains several illustrations, and can be obtained from the publishers, Northern Counties Education League, 5, Cross-street, Manchester.

* * *

ALTHOUGH the Commentaries of Professor Duhm, who occupies the chair of Old Testament Exegesis and History of Religion at the University of Basel, are among the most important Old Testament studies ever published by German theologians, none of them has as yet been turned into English. Messrs. Black, who also introduced Professor Schmiedel of Zurich to English readers, have just issued his "Ever-Coming Kingdom of God," which is a simple summary of his great work "Die Theologie der Propheten, &c." The translation has been made by Mr. A. Duff, of Bradford.

* * *

MESSRS. BLACK are also publishing a new edition—the third—of Professor Karl Pearson's "Grammar of Science," which is to be issued in two volumes, the expansion of the text having rendered it too large for one volume. There will be an entirely new chapter dealing with birthrates, race suicide, and degeneracy. The first volume will be published immediately, and the second volume in the autumn of this year.

* * *

MESSRS. WILLIAMS & NORGATE announce for immediate publication the finally corrected edition of Herbert Spencer's "Essays on Education," in a cheap and popular form, bound in cloth at 1s. net. Special attention is drawn to the fact that this edition embodies the author's latest corrections made about a year before his death, and it is only in this copyright edition that it will be possible to obtain the author's maturer thought on the subject of "Education: Intellectual, Moral and Physical."

* * *

MR. MAURICE HEWLETT's new book, "The Agonists," announced by Messrs. Macmillan, is described by the author as a "trilogy of God and man." In presenting the "barbarous old tales" of Minos, King of Crete, Ariadne in Naxos, and the Death of Hippolytus once more, he has wished, he says, to present more than legend alone. "I have thought to find in them, taken *seriatim*, and then together, a philosophical underflow which, if I have been rightly inspired, ought to be discernible in my music. There is an effort to express dramatically in the stories, respectively and collectively, the fallacies which underlay the ancient conceptions of Godkind and Mankind, and accounted for the ancient views of their relationships."

THE ninth vacation term for Biblical study will be held this year at Cambridge, from July 22 to August 12. The object of the term is to give to students of the Bible, who feel the need of more scientific and intelligent study, a special opportunity of becoming acquainted with the results of modern Biblical scholarship, and of receiving systematic instruction on academic lines. The idea which has been chosen this year for illustration by the entire series of lectures is that of the Fatherhood of God, His Love and Discipline. The inaugural lecture will be given by the Bishop of Ely. The President of the Executive Committee is Mrs. Benson, and the secretary Miss M. J. Fuller, 39, Frances-road, Windsor, who will be happy to give any further information.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—The Ever Coming Kingdom of God: Bernhard Duhm, D.D. 2s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—History of the English Bible: John Brown, D.D. 1s. net.

MESSRS. T. & T. CLARK:—The Eschatological Question in the Gospels: Rev. C. W. Emmet, M.A. 6s. net. An Introduction to the Literature in the New Testament: James Moffatt, B.D., D.D. 12s.

MESSRS. CONSTABLE & Co.:—Ancient Irish Poetry: Kuno Meyer. 3s. 6d. net.

MESSRS. DUCKWORTH & Co.:—William Blake: Basil De Selincourt. 5s. net.

MESSRS. PUTNAM'S SONS:—The Jukes: Robert L. Dugdale. 5s. net.

MESSRS. MAUNSEL & Co.:—Mearing Stones: Joseph Campbell. 3s. 6d. net.

LIBRAIRE PAUL GENTHNER (Paris):—De l'Etat présent et de l'Avonir de l'Islam. Six Conférences faites au Collège de France en 1910: E. Montet.

MISCELLANEOUS.

The Quest, April; The Cornhill, April; Contemporary Review, April; The Sunday School Quarterly, April.

FOR THE CHILDREN.

A BRAVE SAILOR.

You will remember the story I told you of how Mr. Bosworth Smith, when a boy, got the raven's eggs. There is a fine story about one of his sons, which I should like to tell you.

Alan was a cheery, open-handed, warm-hearted boy; he was brought up for the Navy. I wish I could show you his photograph, which is before me now, as he stands in his uniform. He was made for a sailor, and he met a sailor's death as a sailor should meet it.

He became a lieutenant in the Navy, and he was proud of the first responsible task which was given him to do; which was to bring a new turbine destroyer, the *Cobra*, which was at Newcastle, round to Portsmouth.

On September 17, when he was to start from Newcastle, a gale was blowing; they put out to sea nevertheless. But the gale became a storm, and, in the early morning of September 18, a terrible accident happened, and the poor *Cobra* broke her back in the waves.

It was afterwards found that there had

been some fault in the building of the ship, which caused the accident. There were 77 men on board, and 62 of these perished with the poor ship. One of the survivors tells that Lieutenant Bosworth Smith gave the last few instructions that were necessary; he saw the boat put off, as full as it was safe to allow; he waved his hand as they went off, saying, "I am all right, take care of yourselves," then folded his arms and stood on the bridge watching with calmness and fortitude the only link depart between himself and the world, from which he was being cut off for ever. He died at his post like the gallant officer and gentleman that he was.

It was the first break in the family, and his parents felt it most terribly; but even his mother was able to feel a glow of pride at the way in which her boy met his end. His father says "We cannot call him 'ill-fated,' for how could he or anyone have died better? His example will do good, and stimulate and elevate long after we have gone."

In a Bible belonging to him, found afterwards, was written on the last page, in his large school-boy's hand-writing of some years before, the text "*Yea, though I walk through the valley of the shadow of death I will fear no evil.*" On the brass to his memory these last words were placed, followed by the words "Mine own will I bring again from the depths of the sea."

(See "Life of R. Bosworth Smith," pp. 264 and 265.)

G. M.

MEMORIAL NOTICE.

THE REV. C. HARVEY COOK.

It is with deep regret that we have to announce the death of the Rev. Charles Harvey Cook, minister of Cairo-street Chapel, Warrington, which took place at a nursing home in Manchester on March 21. He had been in a delicate state of health for a considerable time, and an operation became necessary, to the effects of which he succumbed. He preached for the last time on February 26, which was observed in Warrington as Hospital Sunday. Mr. Harvey Cook, who was 50 years of age at the time of his death, was born near Ashford, in Kent. When quite young his parents removed to the Isle of Wight, where he received his early education. Leaving home at the age of nineteen, he went to London, and in his spare time did good work in connection with the Y.M.C.A. at Islington. From boyhood he had been possessed by an intense love for books, and a sincere desire to become a minister. He received his training for the Congregational Ministry at Bristol College, and held pastorates in Yorkshire and Dorsetshire. A growing dissatisfaction with many of the doctrines of the Evangelical Christianity in which he had been trained led him subsequently to seek for admission into the Unitarian Ministry. In 1900 he was appointed to the Unitarian Church at Holbeck, Leeds, and in 1903 he succeeded the Rev. E. W. Lummis as minister of Cairo-street Chapel,

Warrington. During the years he spent in Warrington he threw himself with energy into the social and philanthropic activities of the town, in addition to his duties to his own congregation, and no doubt in this way placed a severe strain upon a constitution which was never robust. He was a member of the board of management of the local infirmary, and took a special interest in the work of the Warrington Citizens' Guild of Help, and the Beautiful Warrington Society. As a convinced and earnest Liberal he took part in the last three Parliamentary contests in support of Mr. Arthur Crosfield's candidature. He was also a loyal supporter of the local society for Women's Suffrage. Mr. Harvey Cook has left a widow and two children to mourn his loss.

The funeral took place on Friday, March 24, at the Warrington Cemetery after a memorial service in Cairo-street Chapel. The attendance was very large, and included, in addition to members of the congregation, representatives from the various societies with which Mr. Cook had been connected, and fellow-ministers from Liverpool, Manchester, and other places. The service was conducted by the Rev. Charles Hargrove. In the course of a memorial address he said: He was a man who easily attached people to him. He was kind-hearted, genial, intelligent, a man whom many loved, and who loved back again. As he had been anxious to learn as a boy, he was anxious to learn as a man, as a teacher, teaching others the highest things. Then, later, not knowing himself the certainty of what he taught, he could not conceal his doubt, and he had to come out and enter a communion which had not much to offer except the freedom of a larger faith, and there he worked for these past years known among them as a diligent pastor of a free faith. "To me, as I think of his life, and what he had to struggle with, of his delicate health, of the trials which he did not complain or grumble about, but of which he told me in confidence, it seems as if it were all like a day of July sunshines with clouds drifting across the sky, and threatening to hide the sun altogether, were it not so strong as to make its way through—a life where the sunshine was his own genial nature, God-given, and the love which he gave and won."

The committal service at the graveside was conducted by the Revs. C. Hargrove and C. Craddock, of Liverpool. Memorial services were held in the chapel last Sunday conducted by the Rev. H. D. Roberts, of Liverpool.

THE SOCIAL MOVEMENT.

LABOUR EXCHANGES.

THE work of the Labour Exchanges is increasing in effectiveness from month to month. The total number of applications for the four weeks ending February 24 was 87,603, as compared with 94,920 at January 27. The number of vacancies filled during the period was 33,768, a daily average of 1,407 compared with 1,314 in

January. The vacancies filled include, it is satisfactory and interesting to note, 3,359 cases in which persons were placed by the Exchanges in districts other than those in which they were registered. Of the total number of such transferences, 1,862 were in London. The proportion of vacancies filled by the Exchanges to vacancies notified by employers was 77.7 per cent.

Two features of the returns are noteworthy. Special attention is paid to juveniles and casuals. During the period mentioned 10,136 places were notified (6,422 for boys, 3,754 for girls), and 7,767 were filled by the Exchanges (4,932 for boys, 2,835 for girls). Out of 3,863 applicants for casual labour, work was found for 1,865, but it will be a help to the understanding of the depressing problem of casual labour to know that the estimated average number of days on which work was given per applicant given work was only 7.9 for the period of four weeks.

A PERMANENT UNEMPLOYMENT COMMISSION.

IN the preamble to a Royal Decree of January 30, 1911, establishing in Belgium a Permanent Commission of Recognised Trade Unions, Labour Exchanges and Unemployment Funds, it is pointed out that for some years past serious efforts have been made in that and other countries to mitigate the effects of involuntary unemployment by the establishment of labour exchanges, unemployment funds, &c., on the part of private persons, trade unions, and municipal and provincial administrations. The action of the Belgian Government in this direction has principally taken the form of subsidising recognised trade unions. With a view to rendering this action more efficacious, the Belgian legislature has decided to institute a Permanent Royal Commission, whose function it will be to assist the Government to develop recognised trade unions, labour exchanges, and unemployed benefit funds, and to examine and bring into operation the most suitable means for averting the effects of involuntary unemployment. The Commission, which will meet four times a year or oftener at the discretion of the Minister of Labour, is composed of 15 nominated persons, selected for the most part from persons actively engaged in the organisation and administration of the institutions referred to above, and, in addition, the President of the Council of Mines and the Director of the Belgian Labour Department as ex-officio members.

INSPECTION OF MINES.

THE recent discussion in the House of Commons must have been very satisfactory reading to all who have interested themselves in the working condition of miners, and indeed to the general public whose feelings have been stirred by the disasters at Whitehaven and Atherton. As Mr. Masterman said in his speech, there is a demand among all classes that a very considerable advance should be made in the protection of coal-miners, and his announcement that during the present year 30 inspectors are to be appointed will meet with very general approval. As the

number of deaths by accidents in coal-mines has risen from 1,205 in 1905 to 1,812 in 1910, it is abundantly evident that there must be carelessness somewhere. It is gratifying to note that in the preparation of the new Mines Bill the Government have been in the closest and frankest co-operation with representatives of the colliery owners, and with the leaders of the Miners' Federation. Only in this way is it possible to produce a workable Bill.

MEETINGS AND SOCIETIES

MEMORIAL TO REV. J. B. PATON.

FOUNDER OF THE
NATIONAL HOME-READING UNION.

EVERY year that passes is bringing before the nation, with growing insistence, its need of training in sound intellectual habits. We have an excellent educational system; but the boy or the girl who has passed through it is too often allowed to fall back into slovenliness and ignorance. We have an immense output of "reading matter," but too little of the habit of reasoning or the real love of knowledge. It is on this point of mental training that the continued greatness of this nation really depends. It is at the back of all other activities—social, political, military, industrial. What are we doing to help this most vital of our interests?

An appeal is now being issued for help in the work of a body which has for many years devoted itself to meeting, in one special way, this most urgent need—the National Home-Reading Union. The objects of the Union are to promote and help profitable reading among all classes. Its methods are to suggest courses of study over a wide range of subjects; to prepare careful lists of books on each course; to issue magazines containing helpful matter, written by experts, on each subject; to give personal help, where required. Among the many subjects which members of the Union (either in the "General," "Special" or "Young People's" courses) are studying at the present moment are:—"Founders of the Empire," "Canada," "Plant Life," "Housing Problems and Garden Cities," "The Literary Study of the Bible," "The Adventures of Ulysses," "Greek Art," "Shelley," "Makers of Modern England," "Social Life in Modern Germany," "Shakespeare," "Animal Intelligence." But the most characteristic method which the Union adopts is the formation of "Reading Circles," where members can meet for mutual help and discussion. These circles have been formed in every part of the United Kingdom, in Australia, Canada, India, and South Africa. In London, with the direct approval of the Board of Education, over 1,000 of these reading circles have been formed in connection with the elementary schools of the London County Council.

But obviously the main work of the National Home-Reading Union lies among those who can only afford the smallest sums in the way of subscriptions. The wider extension of its influence, entailing some

inevitable expense, must be, to some extent, a philanthropic work. It was in this spirit that the Union was founded some twenty-two years ago by that great philanthropist whose long life of beneficent labour has so recently closed, Dr. J. B. Paton. Under his guidance the Union struggled manfully to pay its way; but he saw that if all the possibilities of the Union were to be realised some permanent income was absolutely necessary. During the last year of his life he threw himself heart and soul into the work of establishing a proposed endowment fund of £10,000, himself opening the subscription list with £400. Arrangements which had been made last year to promote this fund, including a great meeting in London during the summer, were necessarily postponed in consequence of the national mourning. A good start, however, has been made, and the Council of the Union now appeal with good hope to the generosity of the public to carry the scheme to completion, as a worthy memorial of the founder of the Union. The raising of the whole sum may no doubt occupy two or three years, and during that time some special financial help is needed. To meet this it is proposed to supplement the Paton Memorial Endowment Fund by a special Memorial Fund for immediate purposes, contributors to this being asked to promise to continue their subscriptions for three years. Contributions, whether large or small, to either Memorial Fund will be most gratefully welcomed, and should be sent in as soon as possible to the Secretary of the National Home-Reading Union, 12, York-buildings, Adelphi, London, W.C., from whom also information as to the work of the Union can be obtained.

LIBERAL CHRISTIANITY IN CARDIFF.

A PUBLIC meeting in connection with Longcross-street Baptist Church, Cardiff, has been held at the chapel, Mr. Lleufer Thomas (Stipendiary Magistrate, Pontypridd), presiding. Mr. Thomas expressed his sympathy with the efforts of the church for liberty of thought and action. He said similar crises had arisen in previous periods owing to the striving of men after truth and the newer light. He hoped that in Cardiff there would be a great rally to show appreciation of the services rendered to Liberal Christianity by their pastors. As a lawyer he thought that there was necessity to revise the laws of trusteeship, especially with regard to the "dead hand." Mr. T. Carey proposed a resolution expressing sympathy with the minister and congregation in the stand which they were taking for their principles, and promising financial support to establish a church in Cardiff for the propagation of Liberal Christianity. Mr. Carey said this was no new battle that they were fighting. It was a battle which had been fought for ages by those who had been in the vanguard of advanced thought. The attitude of certain people in regard to religious dogmas seemed to be that they should not get boots to fit their feet, but pare their feet to suit the boots supplied them. The people at Longcross-street were making a sacrifice in leaving the chapel, but they were doing it for principles which

they held dear at heart. With regard to trust deeds, there was not a single minister in Cardiff who could hold his pulpit if he preached his beliefs and if the strict principles of the trust deeds were carried out. Mr. Hall seconded, and several other persons both connected with and outside the church expressed their appreciation of the services which the Rev. Oliver Bowen had rendered, and their sympathy with the church in the present crisis. Alderman Edward Thomas said that one of the cardinal principles of a Baptist Church was its right to govern itself without interference from outside, and he was present to support that principle, and also to express his appreciation of the work that the Rev. Oliver Bowen had done.

The resolution was carried with enthusiasm. The Rev. Oliver Bowen said that the fight they were engaged in was one for liberty of thought and conscience.

MANCHESTER COLLEGE, OXFORD.

THE LATE LORD AIREDALE.

AT a meeting of the Committee of the College held in Oxford on Monday, March 20, 1911, it was resolved—"That the Committee of Manchester College record with profound regret the death of the President of the College, Lord Airedale. They bear witness to the great services he has rendered to the College, to Liberal Christianity, and to numberless causes having for their object the well-being and enlightenment of his fellow men. His address to the trustees and students at the last annual meeting will long be remembered by all who were privileged to hear him. Throughout his full and great career his lifelong fidelity to the faith he held was ever manifested. The Committee mourn his loss and desire to tender to the members of his family their sincere and respectful sympathy."

NATURE STUDY SUMMER SCHOOL.

THE Councils of the "Swarthmore" and "St. Mary's" settlements have arranged for a second nature school to be held at Scalby, near Scarborough, from August 5 to 12. They have been encouraged to do this by the success of the first nature school, which was held last year, and the evident desire of many students to share again in a like fellowship. Lectures will be given by well-known and experienced naturalists, and there will also be occasional field talks, which will enable the students to follow up in the open air the work of the lecture room. The aim is to provide a refreshing holiday in the midst of delightful scenery, which will deepen the love of Nature, and reveal more and more of her wonders to those who are eager for knowledge. Mr. and Mrs. Joshua Rowntree have consented to act as host and hostess, and Mrs. Cross and Olive H. Rowntree will take charge of the tent. The programme for the day will begin with breakfast at 8 o'clock, and there will be two lectures with an interval between before lunch. The work suggested includes a biological course (or life study),

and a geological course (earth study) The following evening lectures will also be given:—"Some Historic Landmarks of District," by Mr. Joshua Rowntree; "Wireless Telegraphy," by Mr. Harold T. Ellis; "Microbes—Useful and Injurious," by Mr. S. H. Davies, M.Sc.; and "Domestic Life in Birdland," by Mr. E. Arnold Wallis. Applications should be made to Miss Hart, Low Hall, Scalby, S.O., Scarborough.

ANNOUNCEMENTS.

The first Provincial Assembly lecture, in connection with the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire, will be delivered in Cross-street Chapel, Manchester, on Thursday, April 6, by the Rev. James Drummond, D.D., LL.D., of Oxford. The subject will be "Ecclesiastical Comprehension and Theological Freedom as Illustrated by the History of the Provincial Assembly." The chair will be taken at 7.30 by the President of the Assembly, Mr. Councillor H. Coventry, of Liverpool. Admission free.

The memorial bust of James Hirst Hollowell will be unveiled in the Congregational Church House, Deansgate, Manchester, on Monday, April 3, by Mr. Alfred E. Hutton, M.A. (Leeds), President of the Northern Counties Education League. The chair will be taken at three o'clock by Mr. William Claridge, M.A., J.P. (Bradford), and addresses will be given by Mr. J. Goodier Haworth, M.A., J.P. (Manchester), Rev. A. T. Guttery (London), Mr. A. J. Mundella (secretary National Education Association, London), Rev. F. Hibbert (chairman Lancashire Congregational Union), Mr. Charles Peach (secretary Northern Counties Education League, Manchester), the Rev. T. P. Spedding, and others.

The annual meeting of subscribers and friends of Blackfriars Mission and Stamford-street Chapel will be held at 7.45 p.m., on Tuesday, April 11, at Stamford-street Chapel, S.E., when the Rev. Charles Hargrove, M.A., will preside. Tea will be provided at 7 p.m.

The annual meeting of the Land Club League will be held in London on Wednesday, April 5, at 6 p.m., at the Grand Committee Room, Westminster Hall, House of Commons. Mr. G. H. Roberts, M.P., will preside. Subsequently, at 7.45, a joint meeting will be held with the Central Small Holdings Society and other societies, and individuals prepared to take part in the new organisation which is proposed, and which, it is hoped, will do a great work in promoting the provision of land and homes for the people and the revival of country life. This meeting will proceed to form the new Society, adopting a name and constitution, electing a Council of Control, and transacting other business. Visitors will be admitted to the second meeting, and can obtain cards of admittance by applying to Mr. Montague Fordham, 5, Henrietta-street, Covent Garden, W.C.

The Headmaster of Willaston School, Nantwich, writes in reference to the announcement in our last issue relating to the forthcoming athletic sports and concert as follows:—"We are issuing no formal invitations, simply because we wish any who may be interested to consider themselves perfectly free to come, and I need not say that all who do come will be very heartily welcome."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

THE Rev. C. J. Street, hon. secretary of the Ministerial Fellowship, writes:—"Congregations seeking a minister should be on their guard against adventurers whose appointment would mean certain disaster." If a minister's name does not appear in the Year Book, careful inquiry should be made as to the reason why. The genuine man will be able to produce satisfactory credentials of recent date; and, if he ever occupied one of our pulpits before, will have no difficulty in accounting for his time. There are the local advisory committees, the district associations, and the Ministerial Settlements Board of the National Conference, all ready to be consulted."

Blackburn.—On Saturday, March 25, a meeting was held at the Unitarian Church to welcome the recently-appointed minister, Rev. Fred Hall, and Mrs. Hall. The room was filled to its utmost capacity, many friends having come from the neighbouring towns of Accrington, Padiham and Burnley. The secretary, Mr. G. W. Pemberton, reported having received numerous letters expressing regret for inability to attend, including one from the Rev. H. E. Dowson, President of the National Conference, who is at present in Switzerland. Mr. S. Bamber, Chairman of the Church Committee, who presided, said that the presence of so many friends from other towns was an indication of the keen interest that was being taken in the progress of the pioneer work at Blackburn, and was a great encouragement to push forward vigorously with the work of building a new church. The Rev. T. P. Spedding, representing the British and Foreign Unitarian Association, said he had had the pleasure of knowing Mr. Hall during the whole period of his ministry in the Unitarian Church, and his anticipations of the good work he would do had been exceeded. He was a man of extraordinary activity, as well as mental energy. He would help the friends in Blackburn not only by proposing schemes for their adoption, but by very largely himself carrying them out. In Mrs. Hall the church would have a second minister, for not only was she "eyes" to her husband, but his good right hand and helpmeet on every occasion. He believed that Mr. Hall's ministry would be happy and successful. The Rev. E. D. Priestley Evans assured the congregation that the North and East Lancashire Mission was taking a deep interest in the movement at Blackburn; and if they showed that they deserved help, and had grit and backbone, the help would be forthcoming. The Rev. Travers Herford joined in the welcome to Mr. and Mrs. Hall, and said Blackburn was a great place, and it meant a great deal to Lancashire that a church should be established in the town, and he believed there was infinitely better promise of success this time than there had ever been before. Mr. G. W. Pemberton gave a hearty welcome to Mr. and Mrs. Hall on behalf of the congregation, and said that Mr. Hall would find that he had come to a congregation united and determined to help him to the very utmost of their power. Mr. C. H. Holmes, of Congleton, who was unable to be present, in a letter referred to the affection cherished for Mr. and Mrs. Hall by the people at Congleton, and the great void felt by their removal. The Rev. Mark Rowe, New Church minister, and the Rev. Fred. Hibbert, Congregationalist, addressed the meeting and in feli-

citous terms extended hearty fraternal greetings to Mr. and Mrs. Hall. The Rev. Fred. Hall, in responding, said on behalf of himself and Mrs. Hall he thanked them for the kind things that had been said, and for the good will to which expression had been given.

Blackpool: South Shore Unitarian Free Church.

—The sum of £36 has been realised as the result of a sale organised by the Sewing Society which was held on Wednesday, March 22.

Dover: Adrian Street Church.—The Salvation Army held a meeting in the Adrian-street Church on Monday evening, March 27, when the wife of Adjutant Longhead gave an interesting address on the Army's social work. Similar meetings have been held annually during the past few years, and have been very heartily appreciated. A collection was taken on behalf of the Self-Denial Fund.

Guildford.—A series of popular lectures on Liberal Religion will be given by Mr. George Ward in the Picture Palace on the Sunday evenings in March and April. Among his subjects will be "The God we Worship," "The Christ we Love," "The Bible we Accept," "The Liberal Religious Outlook," and "Religion and Labour." The lectures will be non-sectarian, and will commence at 8 o'clock. Relevant questions and comments will be welcomed at the close.

London: Islington.—On Monday evening, March 27, the annual re-union of the old scholars took place. There was a large attendance, and letters of regret at being unable to be present were read from Miss Preston and others who had been connected with the school since its foundation, or were members of the old Carter-lane congregation. Mr. J. T. Mackey, who has been superintendent of the school for thirty years, gave an account of the origin and growth of the school. To-day the school numbers about 200, and has several useful organisations connected with it. The minister, Dr. Tudor Jones, referred in his address to the good work of the superintendent and the secretary (Mr. R. Gore), and impressed on the old scholars the value of attaching themselves closer to the church and its institutions.

London: Islington.—The late Miss Welch.

The death is recorded with great regret of Miss Clara Tiffin Welch, daughter of Mr. and Mrs. Welch, of Crouch Hill, at the early age of 38. Miss Welch had been a faithful worker in connection with Unity Church, Islington, notwithstanding the fact that for nine years she had to lead a life of pericardial suffering. She was a woman of sterling character and intellectual capacities of a high order. But in no respect were her good qualities more visible than in her intense sympathy for others, and in her constant endeavour to alleviate the pain endured by many who were friendless in this world. A great deal of her work in this respect was but little known to her nearest friends. She was a living embodiment of the Christian life, and ever went about doing good. The funeral took place on Saturday, March 25, at Golder's Green, where the body was cremated. The service at the house and at Golder's Green was conducted by the Rev. W. Tudor Jones.

London: Mansford Street.—The Spring Bulb Show, in connection with the Window Gardening Society of the Mansford-street Church and Mission, took place on Monday, 20th inst., when nearly 60 pots were brought in for competition. The prizes were distributed by Miss M. Harding; and the Secretary, Mr. J. G. Foster, announced the arrangements for the summer show.

London: Peckham.—The services at the Avondale-road Unitarian Church on Sunday last were conducted by the former minister, the Rev. George Carter, who, in the course of his evening sermon, expressed his thankfulness

that the church in which he had spent so long a part of his ministerial life was progressing so well.

Lydgate.—On resigning the pulpit at New Mill Chapel, Lydgate, the Rev. Lucking Tavener has been the recipient of a presentation of a somewhat remarkable character, in that it was signed by the Vicar and representatives of every denomination working in the district. It consisted of an illuminated address and an easy chair. Mrs. Tavener was also presented with a travelling bag and writing case by the New Mill District Nursing Association. Mrs. Tavener did much to help to found the association, and has acted as secretary since its commencement.

Morecambe.—A course of four week evening lectures, under the auspices of the North Lancashire and Westmorland Unitarian Association, assisted by the British and Foreign Unitarian Association, was concluded on March 22. The first lecture was by the Rev. C. Travers on "The Revelation of God in Jesus Christ." The night was wet and stormy, and the attendance only numbered between forty and fifty. The second lecture was by the Rev. J. Channing Pollard on "Are Unitarians Christians?" Eighty-four persons were present, and over sixty attended each of the two following lectures by the Rev. H. V. Mills on "The Sin of Adam: Is the Human Race Guilty?" and the Rev. W. T. Bushrod on "Salvation Here and Hereafter." Questions and discussion followed each lecture.

The Manchester District Association.—Mr. J. H. Pimley writes as follows in reference to the lack of funds:—"In glancing through the report, I find there is only one church out of the 23 in the Association that has no subscribers, two of the churches find one subscriber each, and one of the poorest churches provides the largest number, 24. All the churches, however, have an annual collection for the funds of the Association, and last year the total collection amounted to £53 18s. 6d. This amount, added to the subscriptions from the 22 churches, namely, £165 11s. 6d., made a total of £219 10s., so that were it not for the income derived from investments and grants from the British and Foreign Unitarian Association the Manchester Association would be in a poor way indeed. Is this right for a city like Manchester, with at least 2,200 enrolled members in its 23 churches? Let us look a little closer into the matter. I find in the report that there are only 227 subscribers all told, whose average subscription is 14s. 7d. per head, which I consider a very fair average for those who are doing their duty by the Association. Now, if the remaining 1,973 members would subscribe only an average of 2s. 6d. per head, not a high limit, it would realise the sum of £244, which would place the finances of the Association upon a sound working basis. I therefore appeal to all the non-subscribing members of our churches to fulfil their obligations, and loyally support the Manchester District Association as far as they are able with their financial support, and relieve them of their present and future difficulties."

NOTES AND JOTTINGS.

THE FUTURE OF THE BOYS' BRIGADES.

It is a matter for regret that the War Office has withdrawn its assistance to the various boys' brigades unless they will adopt certain military drills and discipline, for they are not military organisations, and were primarily intended to mould the characters of young lads at the turning point of their lives, and make good citizens of them. The Boys' Brigade, the Church

Lads' and Boys' Life Brigades have stood out against War Office control, but a letter, published in the *Manchester Guardian*, from Mr. Morgan, commanding officer in the Boys' Life Brigade, shows that the spirit of independence is being maintained at a great sacrifice. He explains the difficulties in which his own battalion finds itself, for it will have to raise an extra £100 this year in order to keep up its Whitsuntide camp. Major Gaukroger, another correspondent, has also written from Rochdale pointing out that the Catholic Boys' Brigade, "which has almost 1,000 members on its roll in the Salford diocese alone, will need to raise considerable sums if the movement is not to suffer from the action of the Army Council."

"THE BOOK OF JOB" ON THE STAGE.

A stage version of the "Book of Job," arranged by the Hon. Sybil Amherst, was produced at Norwich last week. The actors, mostly amateurs, interpreted their parts, it is said, with great earnestness and reverence, and the play was a triumph of stage management, merely conventional devices having been discarded in order that the setting should be as simple and dignified as possible. The drama, which occupied an hour, closely follows the Biblical story, and all the words have been taken from the "Book of Job." The air was heavy with incense, and the music, which was sung by a male quartet accompanied by a harp, was adapted from old Hebrew chants.

THE NATURAL HISTORY OF THE BIBLE.

An exhibition is being prepared at the Natural History Museum, South Kensington, of all the animals, plants, minerals, and precious stones mentioned in the Bible, in connection with the tercentenary celebrations of the Authorized Version. The exhibition will be arranged in the central hall, and a small guide-book to it will be issued. It is hoped that the exhibition will be ready for inspection in about a month's time. At the Bible House in Queen Victoria-street the British and Foreign Bible Society is giving an exhibition of its rare treasures in the way of early printed versions, among which is a magnificently bound folio copy that belonged to Queen Anne, a Hebrew Bible with marginal notes that belonged to Luther, and a twelfth-century manuscript volume in almost microscopic letters, once owned by Melancthon.

THE FOUNDER OF THE SUNDAY SCHOOL.

On April 5 there will be a demonstration, arranged by the Sunday School Union, in the Temple Gardens on the Victoria Embankment, to mark the centenary of the death of Robert Raikes. A statue was put up to his memory in the Temple Gardens a few years ago, and the assembly will gather round it to hear addresses by Archdeacon Sinclair and others. The Lord Mayor will preside.

THE DUTCH CHURCH AND THE NATIVES.

We understand that a petition has been prepared for signatures touching the clause in the Dutch Reformed Churches Bill, passed by the South African Legislative Assembly, under which in certain circumstances coloured persons are ex-

cluded from membership of the Dutch Reformed Church in some provinces. It is proposed that the petition, which pleads for the withholding of the Royal assent, shall be forwarded to the King, but as the matter is one for South Africa as a self-governing dominion to settle, and as the Dutch Reformed Church is not established, it is felt by many that intervention of this kind is inadvisable.

A WOMAN IN THE NORWEGIAN STORTHING.

Miss Anna Rogstad has obtained a seat in the Storthing. With every representative of a constituency a deputy member is elected, and Miss Rogstad, Conservative, was the only woman returned at the elections of 1909. Now she is sitting in the absence on leave of the principal member of her constituency. Speaking on the Army Estimates, which she declared she would vote for, she said that she was nevertheless a friend of peace and arbitration, and she hoped that war and military institutions would in time cease to be, just as club law had already yielded to the law of right. Norway, she added, was not too little to lead the way in a movement for general peace and arbitration.

DARWIN AND OUR ATTITUDE TO ANIMALS.

In a speech at the Vagabond Club a short time ago Mr. E. Thompson Seton referred to the earlier works on natural history before Darwin's time in which the only question in regard to an animal was "how to kill it." A change had occurred, which was more due to Charles Darwin than to anyone else, for he taught the fundamental lesson that we are akin. That was an epoch-making thought which changed not only our science but our religion and our pleasures in a great and fundamental measure, and because of that there was an increased pleasure in natural history.

THE PROTECTION OF BIRDS IN NORWAY.

The Animals' Friend quotes from a lecture delivered by Björnson when abroad on "Animal Protection, Education, and Religion, in which he said:—"In Norway we do not murder any of our song-birds. Our children have for years banded themselves together in clubs to protect the birds' nests. But what we gain by this for our field, gardens, and woods is as nothing in comparison with what we gain for the education of our children in weaning them from cruelty and making them the protectors of the little birds. It teaches them to control their feelings, and awakens enthusiasm for worthy causes. Their love of destruction we change to magnanimity. We teach them to respect the economy

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of Nature as well as the life and property of others, thus giving their minds a direction which will one day promote the solidarity of nations."

A FAMOUS CITY CHURCH.

The fine old church of St. Andrew-in-the-Wardrobe, in Queen Victoria-street, was designed by Sir Christopher Wren in 1692. An appeal is being made for funds for certain structural repairs, as the roof is said to be in a dangerous condition, and the steps are worn. It is interesting to recall some of the features connected with the restoration of the church in 1889. At that time it was remarkable for the fact that it possessed no well-defined chancel—a defect which has been remedied. The seats, which had been altered during the incumbency of the Rev. William Romaine (a famous preacher of the Evangelical school), and were of the "penitential" kind, the space being so limited that worshippers could neither sit comfortably nor kneel, were changed to their original dimensions. The pulpit was also lowered. The rectory is additionally interesting from the fact that it possesses a garden—the only private garden attached to a City rectory.

THE NATIONAL FOOD REFORM ASSOCIATION.

We have received a letter bringing to our notice the work which the National Food Reform Association is doing. "In our brief existence of three years," the letter runs, "we have fully established a claim to be regarded as one of the principal agencies in combating the physical degeneracy of the nation, which gives rise to so much concern. Through our publications we have shown all classes of the community how to raise their standard of health to a higher level, and how to use the varied foodstuffs now available; while by a series of questions addressed to Parliamentary candidates, in which the first place was given to the fixing of a standard for bread, and by the formation of a Parliamentary Committee, we have brought the subject of diet reform for the first time into Imperial politics. Recently the Association held a very successful conference of matrons to consider the feeding of nurses in hospitals, which is likely to bring about many substantial improvements. Our memorandum on inebriety, submitted to the Departmental Committee of the Home Office, has brought home to many the close connection between improper feeding and this terrible scourge. Numerous meetings (convened in many instances by the Mayoress in her official capacity), lectures, and cookery demonstrations have helped to call attention to the national urgency of diet reform, and the need for increased attention to cookery and food values. In order to carry on its operations effectively the Association needs an income of £1,000. Preventive work of this kind is, we submit, the truest economy, and we confidently advocate its claims to a large measure of public support. Contributions, made payable to the National Food Reform Association, should be forwarded to the Secretary, 178, St. Stephen's House, Westminster." Among the signatories are the Dean of Durham, Archdeacon Wilberforce, Rev. P. H. Wicksteed, and Professor Gilbert Murray.

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THE ANNUAL MEETING of Subscribers and Friends will be held at 7.45 p.m., on **Tuesday, April 11**, at **Stamford Street Chapel, S.E.**, when the Rev. CHARLES HARGROVE, M.A., President of the British and Foreign Unitarian Association, will preside.

Tea, to which friends are cordially invited, will be provided at 7 p.m.

LONDON SUNDAY SCHOOL SOCIETY.

THE ANNUAL MUSICAL FESTIVAL will be held at Essex Hall, on Saturday, April 8, and will include an optional Sight Singing Test, as well as the usual competition. Competition begins at 3.15 p.m. Evening Concert at 6 p.m. Tickets, Adults 1s. 6d. (to include tea) and 1s. Children 6d. (to include tea), can be obtained at Essex Hall.

R. ASQUITH WOODING, Hon. Sec.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, April 1, 1911.

* Regarding Advertisement Rates see inside Front Cover.